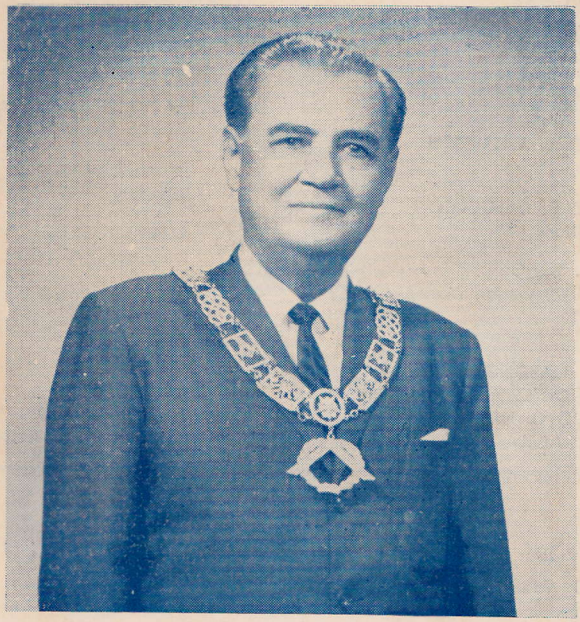
The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW SERAFIN L. TEVES
Grand Master, 1965-66

VOL. XLII
No. 4

April
1966

GRAND LODGE OF FREE AND ACCEPTED MASONS
IN THE LORD IS ALL OUR TRUST
PHILIPPINES

VOL. XLII
No. 4

The Cabletow

April
1966

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Grand Master's Message:

As my days as your Grand Master draw to a close, my retrospection is directed to the many things you, my brethren, have done to make my days pleasant and pleasurable. The year would have been less enjoyed were it not for the kind cooperation of all concerned.

Our visitations to lodges in the Philippines and overseas have stressed to us the universality of Masonry. The will and the way in which our brethren work in their localities to enhance Masonry therein have inspired us and we need not fear for our Ancient and Honorable Fraternity taking the back seat in the lives of the brethren. The new lodges chartered and given dispensations attest to our continued interest in spreading the teachings of our Craft.

During the year it has been our pride to dedicate Masonic temples and lay cornerstons for some more abuilding. This is an unmistakable sign of permanence. When brethren can realize the importance of having a place to meet they can call their own and put every centavo and every ounce of energy they can spare into a building, we cannot help saluting them for such a decision. Their spirit is laudable and worthy of emulation.

On the island-bastion of Okinawa a Regional Grand Lodge was organized to give our brethren there more autonomy in the conduct of their affairs. They have been coming up to our expectations and we are proud of them. Under the able leadership of RWB Will K. Prestidge, Jr., the five lodges in Okinawa are doing very well indeed. The work and responsibility of our Shurei Lodge there for the indigenous citizens of the island group is setting a foothold for Masonry that will be permanent — not only for the present generation of Okinawans, but also for the future generations.

Here at home in our Grand Lodge, the physical features of the buiding have been improved. There are a few more things to be done in it to make it more and more a home for all of us. Nonetheless, it is much of a home now. The place is something we can be proud of as done within our rather limited resources.

And so, once again, we thank most sincerely all the brethren who have made our stewardship a fruitful experience for us. As we look back at the year that is passing for us, we can only hope that our next Grand Master will have the same cooperation and goodwill as we had had in our time. As we number our days in the Grand East, our prayer

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Editorial:

POSTPONING D-DAY

D-Day in today's editorial has no reference to military usage. We refer to what Shakespeare calls the day when "we shuffle off this mortal coil", or what Bryant calls the day we "join that innumerable caravan which moves to that mysterious realm". All right, to be blunt, D-Day is dying day. But, we do not purpose anything macabre about this. Neither do we intend to scare people. In fact, if you are already scared, do not read any farther.

It is often said that only two things are certain in this world: death and taxes. Taxes, that is between you and your bureau of internal revenue. He withhold comment on that one. But death is one which intrigues us, it being so certainly uncertain. We believe that in God's good time, our responsibiliy is postponing it for each of us by living our lives until we die. God helps those who help themselves.

Virtuallly, a man dies many deaths before his final D-Day — emotionally, morally. From those deaths, he emerges a better man. When he wraps his blanket about him at night, he prays that God will preserve him for another day. When he wakes up in the morning, he is glad and thankful that God, in His tolerance, is giving him another day. He gets that exhilarating feeling as he again beholds the heavens above and surveys the earth beneath. Jubilant and ennobled, he goes about his tasks for the day.

It is so simple, this postponement of D-Day. We are glad to see a number of our brethren, some in their early and late seventy's in our lodge meetings. Asked how they have been so successful in postponing their D-Days, they would casually reply, it is a matter of plain and simple living. For instance, in the matter of eating, they eat just enough to keep physically and morally fit. They exercise enough, but not too much. They keep away from worry. And they stress that what they are doing at seventy, they started when they were seven. Physical health is basically moral health.

This postponement of D-Day was stressed to us in our entered apprentice days when we were taught to "subdue our passions, circumscribe our desires and keep our actions within due bounds". The Masonic way of life is one dedicated to God and exemplified for fellowmen. We live, not so much for ourselves as for those we love. We look up to God to let us have a few more days or years for the many things still to be done for the objects of our affection. This is as it should be. NBM

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and our hopes for the new dispensation become increasingly greater. And so, Godspeed to all.

SERAFIN L. TEVES
Grand Master

Masonic Missionaries

MWB SERAFIN L. TEVES, GM

(Speech delivered at the Convention of Masonic District No. 1, March 26, 1966.)

RWB Wilmarth, Brethren in the East, Brethren of District No. 1:

This is one district convention which for me involves the shortest trip, only a few steps from the first floor to the second floor. Those of you who have been worried about the transportation budget can now relax. The trip costs us exactly nothing. Incidentally, since in 33 days the first word of the title Bro. Wilmarth now bears will be removed, this speech can be my valedictory and in that spirit, much of what I am going to say will have to be transilient.

Your Executive Committee Chairman, WB Shepley, thinking that because I grew up in a mission school I could talk to you on "Masonic Missionaries", wrote the topic on the program and that's that.

Rather than point out the renowned heroes, statesmen, soldiers, diplomats, teachers, religious leaders and writers who were and are Masons as Masonic missionaries, I shall pin-point all brother Masons whithersoever dispersed as the Masonic missionaries. There is no attempt here to be diplomatic, to make you all feel good. In truth and in fact, every Mason is, or should be, a missionary for Masonry.

Your zeal and enthusiasm for our Ancient and Honorable Fraternity point you out as one to tell the world, by your acts and deeds, that Masonry is good for you and therefore good for others. The tenets and principles of Masonry by which you live day by day should point you out as the real Masonic missionaries. All through the year, I have been exhorting the brethren to manifest more Masonry in whatever they think, say and do. If they have exemplified these, there can be no doubt about their being Masonic missionaries.

Religious missionaries are noted for their carefulness in their public relations. If they cannot say anything good, they would rather not say anything at all. Similarly, Masonic missionaries should be careful. There is so much dirt and muck around us; there is little or no use to stress the obvious. I am strongly of the opinion that the positive approach is more effective in bringing about our objective of making better persons in a better community in a better nation. In the lecture in the third degree, we are counselled to whisper words of advice to an erring brother and not to broadcast his sins to the four winds of heaven. Let us try the same thing in dealing with others who are not of our Craft. I am positive that they will be impressed with our method and will be induced to find out more about us.

One other thing I have observed in missionaries is that their families know what they are doing and, directly or indirectly, they are helped in their work. It is not uncommon for the wife and children of a minister

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to be helping him with the music of his church services. The members of his family help him in his pastoral visits, giving aid to the needy and comfort to the distressed.

I have often wondered if, as Masonic missionaries, we have taken our families into our confidence in so far as we can do so. Our benevolences, moral and monetary, are open. If they know what they are, they can even help. We should encourage them to attend our public gatherings. Properly, they can be asked to help because in this way, they will have a sense of belonging.

In many lodges their installation of officers, their raising, and their commemorations of important events are Masonic community affairs. In many towns and cities, particularly, Manila, Cavite, Davao, Olongapo, Clark Field, Dumaguete, Agana in Guam, Naha in Okinawa, they have real Masonic communities where they have, besides lodges, chapters of the Eastern Star and DeMolay, Rainbow assemblies and Job's Daughters bethels for the other members of their families. We hope there will be more of these Masonic communities later.

You have often heard the remark: "Oh, he is the son of a minister," obviously meant to deride the pastor and his family. I do not mean to deny that there are black sheep even among the children of religious people as there are, or even more so, in the best of families. But, listen to this: At one time a tabulation of the parenthood of all the men and women included in "Who is Who in America" was made. It was found that of the educators, military leaders, scientists, lawyers, doctors, engineers, bankers, statesmen, business tycoons, and other famous people in America, 85%, I repeat 85% of them are children of ministers and missionaries.

Now, I wonder what others might want to mean when they say, "Oh, he is the son of a Mason." The usual run of criticisms against Masons may be bearable. But, when members of our families are involved, such criticisms hit us squarely between the eyes. It is about time we wake up and reexamine the way we raise our families. If we must make ourselves manifest more Masonry in our lives, let us spread our ideals around even to our families.

There is a quotation I have used once or twice before which I would like to repeat on this occasion. It is: "There are none more loveless than parents who abdicate their role, fearful to limit, afraid to forbid, unwilling to train." Today, more than ever, we need parents who can stick to the old-time method of rearing their children, parents who would rather break the rod and have good children. I have often wished that parents were less modern but more fundamental with respect to the way they rear their children.

History is replete with Masons who have contributed immensely to freedom in their several countries: Disraeli and Churchill in England; Danton and Robespiere in France; Garibaldi and King Victor Emmanuel in Italy; Washington and Jefferson in the United States; Juarez in Mexico; Bolivar in Bolivia; and right here in our own country — Rizal, Bonifacio, Mabini, Abad Santos, Aguinaldo, Quezon, Roxas, to name just a few. Without doubt, these heroes were Masonic missionaries in their day and age.

They have lived their lives; we are living ours. For our day and generation and for the generation still to come, we must be Masonic missionaries. By the life we live today, we are preparing the next generation for the responsibilities that shall be theirs

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An Inaugural Address

By Bro. JAINAL D. RASUL
Worshipful Master
Bud Daho Lodge 102

(Delivered at the public installation, for the first time, held at Notre Dame Gymnasium of Jolo in the presence of the Guest Speaker, Bro. Tan Tac, Sec-Gen. Philippine Chinese Chamber of Commerce, MWB, Juan Alano (PGM). several Roman Catholic priests, Lay leaders and VWB Jose Araneta, supervisor of the Sulu Bodies of which Bro. Jainal D. Rasul is also the venerable master of its Lodge of Perfection)

Distinguished guests, Brethren of the mystic ties, Ladies and Gentlemen:

I would like to begin my address by invoking the blessings of God and by thanking my brethren for reposing upon my humble shoulder a delicate responsibility inherent in the position of the Oriental Chair. I also would like to take this opportunity, in behalf of the Sulu Masonic Society, to extend our gratitude to the Reverend Fathers, the Notre Dame College administration and to all our guests tonight for sparing their valued time in gracing our public installation.

Because of my age and my barely three years experience in this most ancient institution, I must confess that I am apt to be hasty in my ideas that may revolutionize the interpretations of some of our ancient landmarks. Hence it becomes necessary for me to appeal to all past masters and experienced members of the craft to regularly attend our lodge meetings and to afford us the needed cooperation and guidance.



Right: WB Rasul delivering his address.

From the point of view of organization, any fraternity cannot hope to accomplish something by spending nothing. Social and religious activities are not the concern of magicians who can create something out of nothing. We must venture to communicate our ideas, our activities, our philosophy and our accomplishments to our brethren and to our neighbors. We must not hide our actions from the world in which we live.

Too much reference have been made to the secrets of our order yet few are spoken of its principles, aims and objectives. We must continue to learn and search for that which was lost, so that we can transmit correct philosophy to others, so that we

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cannot mislead strangers to believe that Masons are ignorant or hiding themselves from this world under the cloak of secrecy. We must not allow others to formulate or project misconceived ideas and images of ourselves and of the institution which we represent. Brethren, the responsibilities are ours.

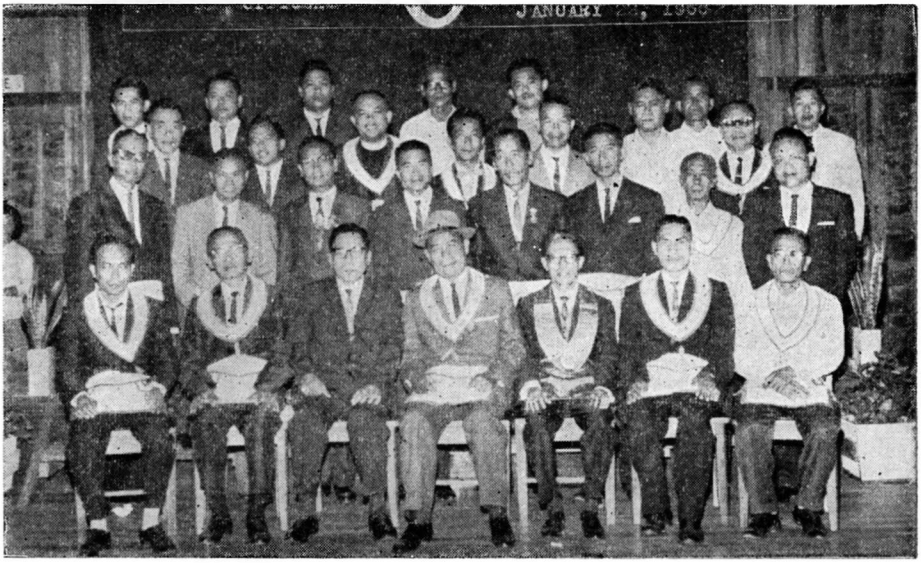
In the face of tyranny, the history of the world shows that Freemasons have always been at the vanguard in the struggle for liberty. The American revolution, as you know was led by Freemasons like Washington, Marquis de Lafayette, Jefferson and others. Bolivia, Italy and Cuba were likewise led by Freemasons in the struggle for freedom like Simon Bolivar, Giuseppe Garibaldi and Jose Marte respectively. The Philippine revolution which is of recent times was led by Freemasons like Aguinaldo, Rizal, Del Pilar, Andres Bonifacio, Mabini, Quezon, Lopez Jaena and others.

The examples of these eminent Masons withersoever dispersed, should serve as a shining example for us in projecting the image of our universal fraternity.

Let me invite you to go to the past for a while where Freemasonry is rooted in mysticism or mystery. It has been said that Freemasonry was embraced by the ancient Egyptian mystics known for its secrecy which, history reveals, included the mummification of the dead body in this dogma of secrecy, a technique, not up to now, rediscovered by modern physicians. The ancient Egyptians refused to reveal this science of preserving the dead body. The ancient Greeks followed Masonry like, Phythagoras, Aristotle and Socrates whose philosophy of life, were it not for Plato, would have been, like Masonic "Secrecy," shrouded in a shadow of uncertainty. Indeed not all the past is right nor was it the greatest! Julius Caesar thought that he was living in a modern world, yet we know, he was of the ancient. The feudal lords thought that they were living in a modern world, yet we know that they were of the medieval age. We too believe that we are living in a modern world, indeed in a space era, yet who knows that the future generations and the generations yet unborn may look at us as still of the ancient. So that, my brethren, let us not solely rely on the past save as a basis to move us to the future. For the past is not always right. There are some past practices that need reexamination, to conform to the present age or time. Let us move forward and activate Masonry. Let us not convert all principles as secrets save those modes of recognition, those which are strictly ritualistic, kept within the repository of a faithful breast.

Considerable discussion has developed regarding Freemasonry. Several essays and writings of eminent masonic authorities serve to confuse the minds of the initiate. Freemasonry, to my mind, means no more than *consideration for your neighbors*, respecting his beliefs, his ideas, his shortcomings, his problems and affording him corresponding reliefs or remedies or solutions, if within your power to do so. But this consideration, human as it is, must grow or improve. There was a time that no Muslim, Jew or Budhist could be made a Mason in due and ancient form. Now, it is possible. Freemasonry now holds that every other man has the same right to his opinion or faith that we have to ours. All Masons whether Roman Catholics, Protestants, Muslims, Budhists or Jews, pray and work

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Newly-Installed Officers of Bontok Lodge No. 140. In the photo, from left to right: Bro. Ernesto Mendoza, Treasurer; Bro. Guillermo V. Bersamin, Senior Warden; C.F.I. Judge Hon. Cristobal Alejandro, guest speaker; WB. Celerino T. Ruiz, Master Elect; VWB. Marcelino P. Dysangco, JGL installing officer; Bro. Rufino Chungalao, Junior Warden and WB. Victorino N. Ringor, Secretary

Second row standing, same order, Bro. Rafael de Leon; WB. Santiago Balagot, PM (70); WB. Severo G. Pimentel, WB. Eliseo C. Belen, PM (77) master of ceremonies WB. Demas C. Trinidad PM, WB. Honesto C. Belen PM; Bro. Aurelio Macabeo, Tyler and Bro. H. B. Dawag, Senior Warden; Rio Chico Lodge, U D.

Third row same order standing, Bro. J. K. Gomez, Bro. V. M. Pangilinan, Bro. Saneho A. Gaerlan (Rev.) chaplain, Bro. G. de Vera; Senior Deacon, Bro. V. T. Uyan; orator, Bro. A. Aveles, and Bro. I. V. Bandonil; Senior Steward.

Last row standing, Bro. C. D. Herrera, Bro. P. R. Falcon, Bro. Capt. L. Rafanan, Bro. A. B. Salvador, Hon. Board Member Bro. Gaspar Ponchinlan, Bro. S. S. Saguid and Bro. B. Calaoa.

The installation was held publicly in the Provincial Capitol Session Hall of Bontoc.

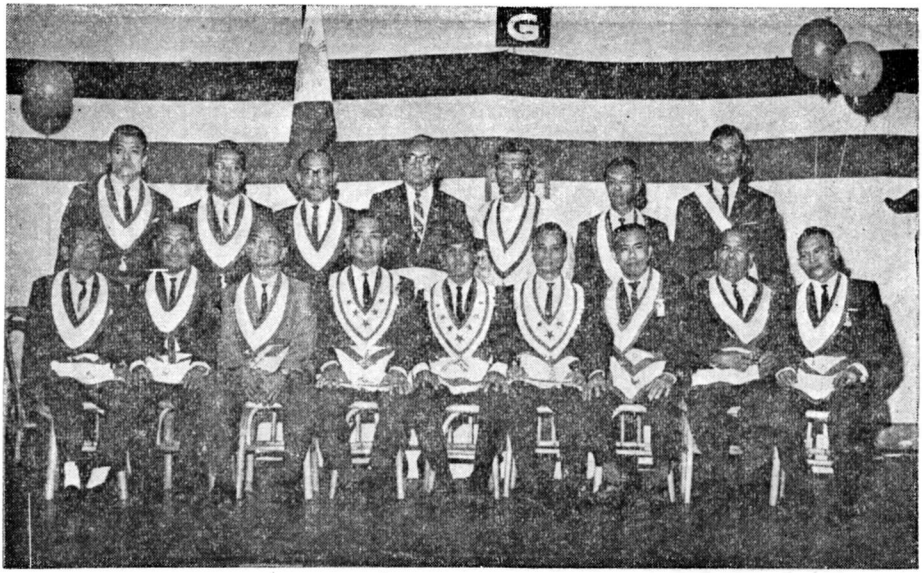
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YOUR CABLETOW AFTER FOUR MONTHS

This is a report on what the Board of Trustees has done with your Cabletow since January this year when it started its new life as an autonomous body. You will please remember that The Cabletow, Inc., publishes The Cabletow magazine in the interest of the Grand Lodge of the Philippines, Inc. On this thesis and inspiration, The Cabletow, Inc. stands or falls.

BUDGET CONSCIOUSNESS. As in the past, we operate on a close-shave budget. Under the circumstances, we count the centavos and see that every gram of its copper is wisely spent. Hence, we have only one employee paid the minimum wage. The rest of us do

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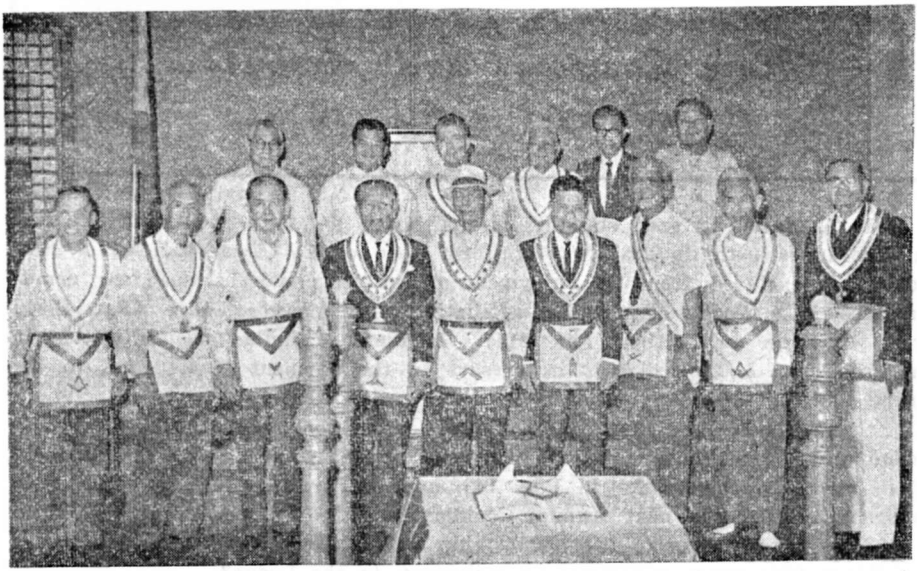
OFFICERS, QUEZON CITY LODGE NO. 122

First Row-Sitting From left: — Bro. Francisco Gaspar, Almoner; Bro. Rafael Soriano, Auditor; Emiliano Ozaeta, Treasurer; Bro. Jesus Venzon, SW; WB Agerico V. Amagna, Jr., WM; Oscar Emm. Cruz, JW; WB Ernesto F. Balba, PM, Secretary; WB Pacifico Pinili, PM, Chaplain; and WB Felix M. Garcia, PM, Tyler. Second Row — Left to right: — Standing — Bro. Conrado C. Veneracion, JS; Bro. Jose S. Navarro, SS; Bro. Chris Malahay, JD; WB Atilano Nuñez, PM, Custodian of Work; Bro. Alfredo A. Reyes, SD; Bro. Joven Padolina, Organist; and Bro. Leo J. Santos Marshal.

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our stint as a labor of love. We write and sit on borrowed furniture. For sometime we used our own writing machines or typed on some of the unused typewriters in the offices nearby until one day RWB Wilmarth sent us a typewriter which he wangled from Caltex as a donation. We have a camera and strobo, also donations of Caltex. We heard a rumor that the Grand Lodge wants us to assume the deficit for 1965 and when that becomes consumatum est, you will understand why we will not be able to put out the June and December issues in 1966. The to-be-depleted budget must be adhered to. We may succeed in reducing production cost and time, but it is difficult to succeed against the other fellow's success.

PROFESSIONALIZING THE MAGAZINE. We have always believed that The Cabletow is not a high school magazine that comes out when and if, and if it does, it is full of poetry and pontifications. We are glad to say that the January, February and March issues came out in the fourth week of the months of their currency. This April issue came out in the second week of April. We work by deadline unless unavoidable circumstances set in. We are glad to state that we have been getting many articles and contributions. We are hoping that more articles based on research and scholarship will come



NEWLY INSTALLED OFFICERS OF FRANKLIN DELANO ROOSEVELT MEMORIAL LODGE NO. 81, F. & A. M. FOR THE MASONIC YEAR 1966 From left-Front row: WB. Danilo Sotto, IPM; WB. Andres Aguada, PM, Chaplain; WB. Alberto Presa, PM. Secretary; Bro. Santiago Tuangtuang, SW; WB. Martin Adorador, Master; Bro. Antonio M. David, JW; WB. Catalino Cabacungan, PM. Marshall; Bro. Ignacio Manglicmot, Jr. Deacon; Bro. Jose David, Sr. Steward; Second row: — WB. Urbano Bello, PM. Auditor; WB. Hilario Esguerra, PM. Installing Officer; Bro. Charles E. King, Jr. Steward; WB. Gregorio Leyba, PM. Tyler; Very Worshipful Marcelino Dysangco, Master of Ceremonies; and WB. Menandro Alejandro, PM. Pintong Bato Lodge (visitor.)

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our way. One of our aims is to bring the Grand Lodge closer to the blue lodges, or the blue lodges closer to the Grand Lodge. To do this, we request Lodge Secretaries and members to send in news of what their lodges are doing. We need more news about the lodges and the brethren — they are that important to us. We also aim to make the Cabletow a Masonic family magazine with news and articles readable by every member of the family. With your assistance, we doubt not that we will succeed in our plans.

OUR REPOSITORY OF FACTS ABOUT YOU. With this issue, 43.200 copies of the request to continue receiving the Cabletow and the Masonic Personal Data sheet have been put out. As of today, April 10, we have received ———— properly, improperly and inadequately filled sheets. We should have at least 10,0000 of those by now. You can conclude for yourself just how many of us are interested. You may not be, but we are. So, please cooperate with us. For research now and in the future, these personal data sheets are of inestimable value. They will be more so in after years. As one looks at those practically empty cards — just name and lodge — one is appalled

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More Questions and Answers . . .

WB AURELIO L. CORCUERA (4) PM

131. A Mason in good standing in his Lodge *unless he has paid his dues* in accordance with its By-Laws (Uniform Code of By-Laws, Article IX, Section 1) is excluded from the enjoyment of certain privileges, such as: demitting from the Lodge (Par. 271); affiliating with another Lodge (Par. 273); from voting in an election (Par. 215). Is there a similar disqualification in the case of a Lodge which is in arrears in the payment of its dues to the Grand Lodge?

Yes, there is. Par. 191 of the Constitution (rev. 1962) says: "*No Lodge*, which shall have failed to make its annual returns, *with the payment of its dues*, as provided for in Par. 143, and in Par. 247, shall be entitled to representation at the next Annual Communication."

132. Is the granting of life membership to a Brother who has paid his dues for thirty (30) years, automatic or obligatory to the Lodge?

No, it is entirely at the discretion of the Lodge. Pars 195 and 196 use the verb MAY instead of SHALL; that is, it is *permissive*. The philosophy behind this provision of the law is the *recognition of merit*, for work done for the benefit of Masonry in general and the Lodge in particular. What would happen to an old Lodge, particularly a small one, if the majority of its members *should automatically become life members exempt from the payment of dues*?

133. When does the liability to suspension for non-payment of dues commence?

At the stated meeting immediately following the period of twelve (12) months during which the member has not paid his dues, as provided for in Par. 179 of the Constitution (rev. 1962). The Lodge may, if it so wishes, grant an extension.

134. Does liability to suspension for non-payment of dues impair the *good standing* of a brother?

It does not, unless there is a charge of un-Masonic conduct pending against him. But suspension for nonpayment of dues excludes him from the enjoyment of the rights granted by Paragraphs 215, 271, 273, etc.

135. Can the proficiency required previous to *passing* and *raising* be dispensed with, and can an officer, or a member, of the Lodge, conduct a private examination and certify as to the proficiency of the candidate?

To both questions the answer is no. Par. 175 of the Constitution (rev. 1962) says: "No Lodge shall advance an Entered Apprentice or a Fellow Craft to a higher degree until, *after a strict examination in open Lodge*, he shall have given satisfactory evidence that he is entirely proficient and well qualified in the degree or degrees which he has already taken." The Master of a Lodge who permits a deviation from this provision of the Constitution renders himself liable for disciplinary action by the Grand Master under Par. 228 of the Constitution.

AN INAUGURAL . . . From page 6

together in our mother lodge. This situation should bring to the mind of every Mason that in the performance of our solemn obligation, despite differences of religions and loyalties to country or neighbors, there should arise no contention among us but that noble contention or rather emulation of who best can work and best agree. The principle of the brotherhood of man is a fake it it is based on class hatred. Envy and jealousy hamper the progress of neighborly relationship. To whisper good counsel to our ears, in the most friendly manner possible, will certainly bring about a desired reform.

Hence brethren, let us attend our Mother Lodge regularly and contribute our ideas and our efforts. Let us have wisdom to contrive, strength to support and beauty to adorn all great and important undertakings. Only then can we improve neighborly consideration buttressed upon the foundations of universal harmony and truth that shall continue to live till time shall be no more. △

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MASONIC MISSIONARIES . . . .

From page 4

and it is necessary and incumbent in all of us to live peaceably with all men, "to live by the side of the road and be a friend to man", to make the members of our families belong to us, to show them how "this nation can be great again", to hand over to them the torch of freedom which they will hold high like we do, so that we and they will be missionaries for Masonry. △

Masonry to One Who is Not a Mason

Welcome address of Mayor Lorenzo Dacanay during the installation of the officers of Union Lodge No. 70, F. & A. M. at the town plaza of San Fernando, La Union on the afternoon of January 8, 1966.

Ladies and Gentlemen:

It is indeed my very distinct privilege this afternoon to be with a distinguished association of men who are the pioneers of our community of the great Masonic principles and ideals. As the Chief Executive of our town, I welcome you all and your guests in our midst. I am certain that our Municipal Officials and our people, whom I now represent, cherish the same fervor of warm welcome and cordiality, because they know that your presence in this Brotherhood affair will radiate among them your high standards of spirituality, fellowship, and service.

My friends: This public installation of your new officers is immeasurably significant to the residents of this town. Not a few segments of our population in the past and even today entertain a very vague conception of "Freemasonry." Sometimes a distorted picture of Masonry in action is painted from the scattered fragments of criticisms and praise which leak out from the exclusiveness of your association. Our people cannot be justifiably indicted for what they have come to know of your organization, for they have known so little of you, of the great ideals and objectives for which you stand. Now I am gladdened that through this induction ceremonies, our people and the public will have an opportunity to personally assess your congregation — to paint a picture of your association with the multicolors and clear vista of God-

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YOUR CABLETOW AND YOU... From page 9

by the apathy of many of us. Whether you are a big or small Mason — if there is ever such a classification, please send us your personal data sheet. Wipe off that humility temporarily. We need that data about you. We intend to microfilm all those. Fifty years from now, your children or great grand children might want to know about you as a Mason. They will be glad to find a complete record about you.

CORRECT ADDRESSES. Either obsolete addresses were given to us or addressees did not notify us of their change of address. The postage we pay on second class mail matter is only for the terminal address. Many copies of the Cabletow must be gathering dust in many post offices. Before your Lodge Secretary makes his annual report, please give him your correct address. Better still, write to us giving your new address so we can effect the change here immediately and you will not lose so many issues. We try our best to send the back issues, but oftentimes are unable to do so when we do not have anymore left.

BATCH DELIVERIES. Some Lodge Secretaries prefer to get the issues of their Cabletow in batches from the Grand Lodge. They will please come the first week of each month for them.

* * * *

liness, universality, and service as other renowned civic and fraternal organizations in our community.

I fully subscribe to the great aims and goals of "Freemasonry in action". Our community and our country need associations such as yours to form the nucleus of our crusade to greatness. I know that a Mason is a Man of Ideals, enshrouded with the virtues of integrity, rectitude, temperance, and service. I know that membership of your organization is a challenge and a test in the discharge of your responsibilities to God, to your country, to your neighbor, and to yourself.

You are a choice cluster of talents and successes in your group, each one consummately dedicated to the lofty principles of Masonry. Your organization, its ideals and objectives are not incompatible to the principles of public service. They are not inconsistent with the rules and order of society. Confident that such is your existence, I take this opportunity to assure you all that at every turn you shall be met with the full assistance and cooperation of my administration and of my own. In so in doing, I honestly feel that our electorate will not point an accusing finger at me. Thus in the name and on behalf of my people , I officially endorse the success of your movement.

As I extend a congratulatory hand to the new Officers of this great organization, may I reiterate our greetings of warm welcome. We are proud that you have chosen our community as the seat of your induction ceremonies and we join you in prayers to the Almighty for success of your crusade for a fuller life, a better community. △

GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

A Report on Masonic Activities

CONVENTION HIGHLIGHTS AND SIDELIGHTS

A Lodge of Master Masons was opened by Biak-Na-Bato Lodge No. 7, at the Jose Abad Santos Hall of the Plaridel Masonic Temple, last March 26, 1966 for the purpose of transacting the business of the Masonic Convention of Masonic District No. 1.

Wor. Bro. Manuel S. Godinez, Master of the Host Lodge, came to open the Lodge inspite of the injuries that he sustained during a vehicular accident a few days before the convention.

After the reception of the District Deputy Grand Master, Wor. Bro. Godinez turned over the gavel to RW Raymond E. Wilmarth who in turn handed it to Wor. Bro. Edgar L. Shepley, Chairman of the Executive Committee of the Convention, who presided over the convention.

The business of the convention went on as scheduled.

Most Wor. Serafin L. Teves, Grand Master of the Grand Lodge, gave a very inspiring address which is entitled "Masonic Missionaries."

The delegates trooped to the Scottish Rite Temple for lunch, where the Grand Master gave his "State of the Grand Lodge" report to the brethren.

After lunch, the delegates went back to the Plaridel Temple where a Forum on Masonic Education was held. Floral offering rites were held at the Rizal Statue at the foyer of the Temple.

A Third Degree Exemplification capped the day's activities. Major Gerry Tamayo, MPD Traffic Bureau Chief, a fellowcraft of Biak-na Bato Lodge No. 7, who was slated as the exemplar did not show up due to the pressure of work. Bro. Solomon Lorenzana, a fellow Craft of Dalisay Lodge No. 14 took Bro. Tamayo's place.

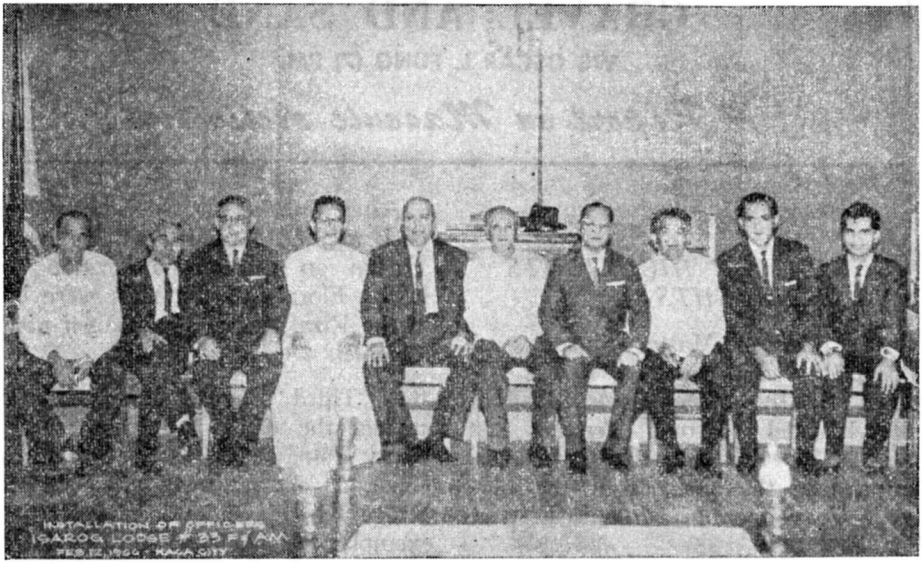
It was almost 6:00 p.m. when the Lodge was closed. A big number of delegates who are members of Luzon Bodies were not able to attend their meeting, preferring to stay through to the end of the convention.

It was a long hard day for the delegates.

The resolution that drew the most fire from the brethren during the convention was one on relaxing the ban on liquor. It was killed.

The Executive Committee did a good job, so much so that the District Deputy had them keep their jobs until the next communication of the Grand Lodge which is only a short while from now.

A group of Master Masons have agreed to support a dark horse as their candidate for Junior Grand Warden during the coming Grand Lodge Communication.



Installation of Officers of Isarog Lodge No. 33 F. & A. M. held at the Isarog Lodge Masonic Temple, City of Naga, last February 12, 1966. Left to right are Mr. Lekhraj Seumal, W.B. Felicisimo Capucao, Sr. P.M.; V.W.B. Hermogenes P. Oliveros, Senior Grand Lecturer, Installing Officer; Rt. Rev. Msgr. Porfirio Iligan; WB. Naraindas T. Lalwani, PM., installed master; WB. Ciriaco M. del Mundo, PM.; WB. Pablo Alunquin, PM.; Bro. Julian Meliton; WB. Kishinchand H. Dialdas, PM. Master of Ceremony; Mr. Lalchand Bhawnani.

— △ —



W.B. Ciriaco M. del Mundo, P.M. of High Twelve Lodge No. 82, investing the Jewel of Office on Brother Son, W.B. Ernesto del Mundo, P.M., Secretary of Isarog Lodge No. 33, during the Masonic installation of officers held at the Isarog Lodge Masonic Temple, last February 12, 1966, City of Naga.

Eulogy for Sister P. H. Roque

WB JOSE I. CRUZ, PM
Isabela Lodge No. 60

The Spanish people, ever grateful to their mothers, with reverence proclaim: *"La mano que mece la cuna es la mano que gobierna el mundo."* Translated into English it means — the hand that rocks the cradle is the hand that rules the world.

The woman may not have a direct hand in the ruling of the world, but hers is the hand that guides, for good or evil, the destiny of the men who rule the world.

When Sister Roque was alive, she played her part as a mother very nobly in the moulding of the character of her children. Having been orphaned at an early age, she was not able to finish even the elementary grades. She got married on reaching the majority age to another orphan, then a minor employee in the Bureau of Lands, W. Bro. Rufino S. Roque, Sr. In the turbulent seas of matrimony, Sister Roque was deprived of careful guidance of a loving mother, having lost her mother early, like her husband who also lost his father at the time when he needed most his loving care and protection.

The young couple started their married life on a shoestring so to say, for they had to content themselves with the meager salary of a minor employee of a government bureau. And the magnitude of the problem became very serious when they were blessed with a greater number of children than they thought at the time they could educate and bring up as well as they would desire.

So from the beginning Sister Roque learned to husband and manage the family resources in a manner which only very few women could excel. When I learned for the first time that with the earnings of her husband she was able to bring up properly and send to college all her living children, nine of them, out of the twelve with which the family was blessed, the picture of another noble woman who was blessed with almost the same number of children as the Roques, came to my mind. I made a comparison of the accomplishments of this noble woman, Doña Teodora Alonzo y Quintos with her eleven children, one of whom became the pride of the Malay race, and Sister Roque and her 12 children.

Of the eleven Rizal children I cannot now recall who else besides Jose, got their college degrees. The Rizals belonged to the richest families in Calamba at the time their children started going to school. The Rizal children were enrolled in the best colleges at the time, but were they able to finish their courses? The Roques on the other hand were able to send all their 9 living children to the best colleges and universities available today. Two of the Roque boys finished medicine, two finished engineering, two teaching, one pharmacy, one certified public accountant, now taking his master's degree, one finished Bachelor of Science in Zoology. The younger physician in the family was at the other side of the

Turn to next page

Pacific when Sister Roque breathed her last. But all her children, together with their life partners are around her now to pay their last respect to a departing mother.

Sister Roque had been ailing for the last ten years, suffering from hypertension and diabetes. Like Doña Teodora who lost her sight three times, and three times restored to her again by her own son, Sister Roque had the consolation and pride of having her own oldest son, Bro. Rufino Roque, Jr. take care of her and helped her to live ten years longer with the aid of proper medical care and the blessings of the Supreme Physician above. Like Dr. Rizal who went abroad to learn under the best specialists, the younger physician in the Roque family, Bro. Angel H. Roque, also went abroad to learn what could be done to help prolong his mother's life. But unfortunately, Bro. Angel lost the race with Death when his loving mother lost her life before he could do something for her.

Sister Roque, like Doña Teodora, was a strict disciplinarian who knew how to bring up her children properly, so that the common saying that in a nestful of eggs there is bound to be some spoiled ones, does not apply in the Roque family. There is no bad egg or black sheep among the Roque children. Thanks to the firm hand of a loving mother, and the loving guidance of an indulgent father and provident husband, who was able to raise his family from obscurity to the level of the most opulent in the whole province.

Sister Roque, now at the hour of parting this I can say:

Our country has been enriched because you lived,
Now our country suffers a great loss — because you died!

May our Lord bless and accept you in the *Land of the Blessed.* △

Pampanga Lodge Installs Officers

Pampanga Lodge No. 48, F. & A. M. held a public installation of its elected and appointed officers for 1966 at the Masonic Temple in San Fernando, Pampanga, in the afternoon of January 8, 1966, with VWB Marcelino P. Dysangco, Junior Grand Lecturer, as Installing Officer and WB Conrado P. Ongbueco, as Master of Ceremonies. Installed were: Epitacio Pagtalunan, Worshipful Master, Alejandro M. Diwa, Senior Warden, Horacio S. Mendoza, Junior Warden, Alejandro M. Barin, PM, Treasurer, Venancio G. Reyes, PM, Secretary, Santiago T. Razon, PM, Chaplain, Marcelo Cervantes, Marshal, Nestor V. Tungul, Senior Deacon, Edilberto K. Lacson, Junior Deacon, Amado L. Sadsad, Auditor, Ruben P. Santos, Almoner, Nicanor P. Palomares, Senior Steward, Benedicto Cunanan, PM, Organist, and Salvador G. Dabu, PM, Tyler.

The invocation was given by Bishop Roberto Songco of the Philippine Methodist Church. WB Isaac S. Puno, Jr. PM of Hiram Lodge No. 88 was guest speaker. WB Isaac I. Puno, Sr., Grand Lodge Inspector, gave the closing remarks. Members of the San Fernando Central Church Choir furnished musical renditions.

Among those present were, WB and Mrs. Juan C. Nabong, Jr., Master of Hiram Lodge No. 88, Mrs. Isaac S. Puno, Jr. and families of the brethren. △

WITH OUR YOUNG ONES

Edited by PABLO MATATQUIN, JR.



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

The officers of the Jose Abad Santos Chapter, OD, Manila, for the second term 1966 DeMolay Year were installed in public on April 3 at the Plaridel Masonic Temple.

Master Councilor Reynaldo Atienza took his oath of office and received at the East the gavel of authority from outgoing Master Councilor Reynaldo Gatcheco, Jr. Next to be installed were Senior Councilor Manuel Agulto in the West, Junior Councilor Alberto Aguirre in the South, Magnolito Cresencia, Treasurer.

Scribe Stanley Jacob, Senior Deacon Romeo Dalisay, Junior Deacon Hermunde Almirañez, Senior Steward Eduardo Maaba, Junior Steward Jaime Catibog, Chaplain Ruben Carranza, Almoner Fernando Felicen, Marshal Dan Gatcheco, Standard Bearer Marcelo Calalang, Orator Rodolfo Velasco, Heralder Victor Palileo, Sentinel Elmer Jurado, Organist Francisco Aniag, Jr., First Preceptor Joel Ternate, Second Preceptor Rafael Morales, Third Preceptor Gerardo Acebes, Fourth Preceptor Jose Leynes, Fifth Preceptor Ramon Selda, Sixth Preceptor Telesforo Delizo, and Seventh Preceptor Rogelio Gacutan.

The installation was also an occasion to manifest the DeMolay vow of chivalry to women. Crowned and seated at the East as the Chapter Sweetheart was Miss Aileen Riego. Miss Yvonne Solidum was the sponsor for the East, Miss Feliza Pajaro sponsor for the West, and Miss Nora Reyes sponsor for the South.

Senior Councilor Manuel Agulto delivered the flower talk in the ceremony of the roses.

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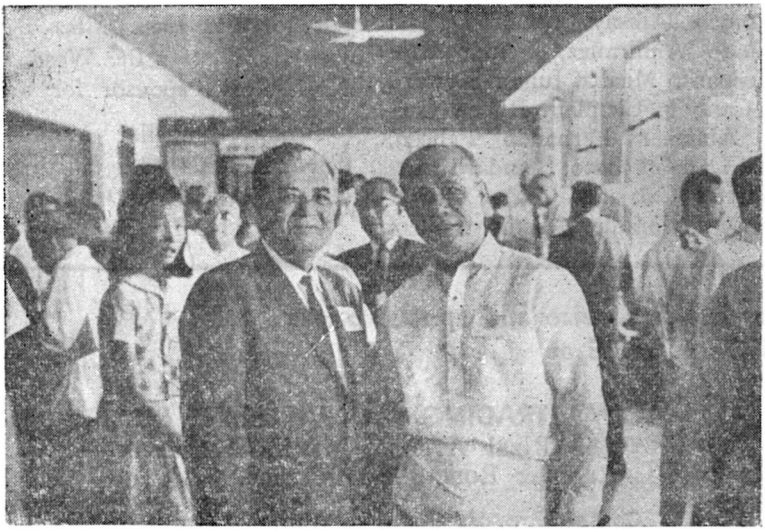
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District No. 1 Convention

GETTING READY...



Delegates gathering in the Lobby.

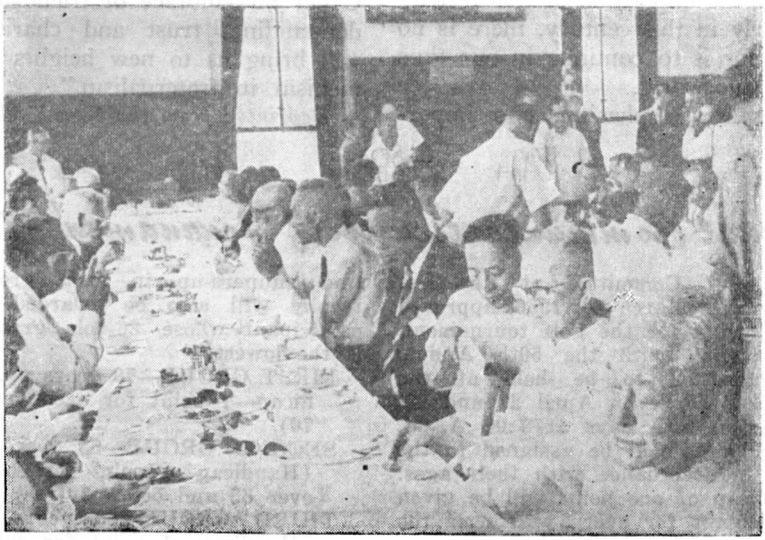


Coffee break: MW Teves with WB Presa in foreground.

RELAXING MOMENTS . . .



Jobies and Rainbow Girls help set coffee and cookies ready for the break!



Delegates at table; DeMolay boys, waiters.

Rabbi Urges Pope Lift Masonic Ban

By George Dugan

In a Protestant Pulpit, He Cites Common Principles

A rabbi, preaching in a Protestant pulpit yesterday, called on Pope Paul VI to lift the ban on Roman Catholic membership in Masonic lodges.

The preacher was the Rev. Dr. William F. Rosenblum, a Jewish grand chaplain in the fraternal order and rabbi emeritus of Temple Israel.

He delivered the sermon at the annual Masonic service of worship in the Fifth Avenue Presbyterian Church at 55th Street.

Rabbi Rosenblum hailed recent reforms instituted by the Ecumenical Council Vatican II and added: "It may well be that the time has come for His Holiness to lift the ban which has been in force for some decades against membership of Catholics in our Masonic lodges.

'No Reason' for Ban Now

"Whatever may have been the reasons for the imposition of this restriction early in this century, there is no reason for it to continue in our time and in our world.

"Masonry emphasizes two important principles that are important to all mankind — the belief in God and the right of every man to be free. These are principles which the Catholic Church supports as well.

"Catholics can be good Masons and Masons can be good Catholics."

The rabbi recalled that at the recent World's Fair, Masons and the Knights of Columbus marched together in a demonstration of fraternal camaraderie.

"There is no reason," he said "why they should not meet together and work together in our Masonic precincts — for God, for freedom and for peace."

An editorial in the current issue of America, the Jesuit weekly, dealt with the same issue. It noted with approval that earlier this month, in Sharon, Mass., Supreme Knight John W. McDevitt announced that the Knights of Columbus are "eager to extend to brothers of the Masonic Order an embrace of friendship, understanding, trust and charity that will bring us to new heights of ecumenism in fraternalism." △

Reprinted from the New York Times

—oOo—

Annual Communication Golf Tournament-1966

The Golf Committee at its first meeting held March 10, 1966, approved the following for the golf tournament, in connection with the 50th Annual Communication, to be held at the *Muni Golf Links* on April 27 and 28, starting on both days at 7:00 A. M.

Participants will be assigned to the groups in accordance with their ages. A handicap of one point will be given a participant for every year over the starting age for each group.

Trophies will be awarded to winners and runners-up in each group. A trophy will also be awarded to the participant whose 36-hole gross score is the lowest.

FIRST GROUP—70 years up. (Handicap—1 point for each year over 70)

SECOND GROUP—65 years to 69. (Handicap—1 point for each year over 65 and below 70)

THIRD GROUP—60 years to 64. (Handicap—1 point for each year over 60 and below 65)

Are You Doing Your Part?

A Scottish Rite Mason can do his Master Mason friend no better service than to enlist him under the banners of the Scottish Rite Masonry.

WILL YOU HAVE A FRIEND JOIN ONE OF OUR CLASSES DURING THE YEAR?

QUESTIONS AND ANSWERS

Q. What are the total fees for the degrees?
A. ₱300.00, 4º — 32º, inclusive.
Q. How much should accompany the Petition?
A. At least ₱120.00.
Q. When is the balance due?
A. ₱60.00 after the 14º; ₱60.00 after 18º; and ₱60.00 after the 30º
Q. May the total fee be paid at one time?
A. Yes.
Q. How much are the yearly dues?
A. ₱16.00 per year, or whatever rate the Bodies may have fixed subject to the approval of its members.
Q. What is the Scottish Rite?
A. It is one of the two branches of Freemasonry in which a Master Mason may proceed after he has completed the three degree of Symbolic or Blue Lodge Masonry. The other branch is the York Rite. The Scottish Rite Degrees include the Fourth through the Thirty-Second, with the Thirty-third Honorary Degree.
Q. How large an organization is the Scottish Rite?
A. There are approximately 3,700 members in the Philippines. There are approximately one-half million in the United States.
Q. When should a proposition or petition for a Class be filed?
A. A petition must be filed at a stated meeting at least one month before being voted upon.
Q. Is Memory work required in taking the Scottish Rite Degrees?
A. No.
Q. How long must a Master Mason wait before he can petition for the degrees?
A. At least one year; or if less than sixth months, by special dispensation of the Sovereign Grand Commander, for members of the armed Forces of the Philippines or the United States.
Q. Must a Master Mason have taken his third degree proficiency?
A. Yes, but not absolutely necessary provided he has been a Master Mason for at least sixth months.
Q. Is the waiting period after the date of raising or date of proficiency?
A. After date of raising.

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GOLF TOURNAMENT...

FOURTH GROUP—55 years to 59. (Handicap—1 point for each year over 55 and below 60)

FIFTH GROUP—Below 55 years. NO HANDICAP.

LADIES GROUP—Wives and friends of Masons are invited to participate and trophies for the winner and runner-up will also be awarded.

No tournament fee is required. Each participant shall pay for his, or her, green fees of ₱2.50, good for the whole day, and will be provided with locker, towel and shower facilities of the Muni Golf Links.

Any Mason desiring to enter this tournament may register with the Secretary or any member of the Golf Committee giving his name, age at his last birthday, and the name of his lodge. Deadline for registration is Tuesday morning, April 26, 1966 at 7:00 A. M.

PARTICIPANTS ARE REQUESTED TO REPORT ON TIME.

GRAND LODGE GOLF COMMITTEE 1966

PAT. E. GONZALES ..... *Chairman*
M. D. CIPRIANO ..... *Secretary*
GEORGE J. REID ..... *Member*
SATURNINO DAVID ..... *Member*
EDGAR E. SHEPLEY ..... *Member*
D. F. M. DOMINGO ..... *Member*
BAYANI B. IBARROLA .... *Member*

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Wednesday, April 27, 1966

Tour booking invitations are welcome from all Lodges within the jurisdiction of the Republic of the Philippines.

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THE CABLETOW, INCORPORATED

Dear Brother:

Now that your Cabletow has been incorporated, it is essential that our office have complete records for each subscriber. Therefore, we hereby notify each Brother and each Lodge under the jurisdiction of the M. W. Grand Lodge of F. & A. M. in the Philippines that the subscription blank below and the Personal Data Form on the reverse side be accomplished and forwarded without delay to:

The Cabletow, Incorporated
P. O. Box 990
Manila, Philippines

We shall continue mailing the Cabletow for January, February, and March 1966 according to our previous records.

HOWEVER, BEGINNING WITH THE APRIL 1966 ISSUE NEW ADDRESS PLATES WILL BE MADE AND *THE CABLETOW FOR APRIL* 1966 *AND THEREAFTER WILL BE MAILED ONLY TO THOSE WHO HAVE SUBMITTED UP TO DATE PERSONAL DATA FORMS.*

Please cut out this whole sheet, fill out the blanks below and the data forms on the reverse side and mail it at once so you will not be inconvenienced by having your delivery of the Cabletow interrupted.

Fraternally,

N. B. MELOCOTON
Managing Editor

△ △ △

Date ——————

The Cabletow, Inc.
P. O. Box 990, Manila

I wish to receive The Cabletow for the rest of the year. I am a member in good standing of Lodge —————— No. ——, F. & A. M.

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BLUE LODGE MEMBERSHIP

Name of Lodge _____ No. _____

Date initiated _____ Date passed _____ Date raised _____

Dual member _____ Lodge No. _____

Remarks: _____

OTHER MASONIC MEMBERSHIPS

York Rite Bodies		*Location*	*Honors*
Chapter _____	No. _____	RAM _____	_____
Council _____	No. _____	_____	_____
Commandery _____	No. _____	_____	_____

Scottish Rite Bodies		*Location*	*Honors*
Lodge _____	_____	KCCH — Date invested	_____
Chapter _____	_____	IGH — Date coroneted	_____
Council _____	_____	SGIG — Date crowned	_____
Consistory _____	_____		

A.A.O.N.M.S. _____ Temple Location _____

OTHER ORGANIZATIONS

O.E.S. _____ Chapter No. _____ Location _____

AMARANTH _____ Location _____

The Grand Lodge Investment Fund

By RWB Raymond E. Wilmarth

Every day in week some Brother visiting Manila passes by the Grand Lodge to greet the Grand Master, his Deputy, or the Grand Secretary. Many Masonic matters are discussed, but over the past few years it was my personal observation that the inquiry most frequently made was, "What happened to the Home, School, and Dormitory Fund?"

At first I did not consider the matter too seriously, but as more and more Brethren asked me to look into the matter for them, I decided it would be worthwhile to make a little personal investigation.

As our *Constitution of the Grand Lodge* is the basic authority by which we act, I turned to it and found the following on page 215:

MASONIC HOME, SCHOOL AND DORMITORY FUND, PLEDGE

Every Lodge of this Jurisdiction shall obligate itself, as by this resolution it does obligate itself, to raise the sum of Ten Pesos (₱10.00) for each member thereof, which sum shall be remitted to the Grand Secretary before Saint John the Baptist's Day, the 24th day of June, 1924, and be placed by him to the credit of the Masonic Home, School and Dormitory Fund (Proc. 1923, p. 111).

MASONIC HOME, SCHOOL AND DORMITORY FUND, DEGREE FEE

The Grand Lodge shall require the subordinate Lodges to pay to the Grand Lodge the sum of Five Pesos (₱5.00) for each degree conferred, this sum to be collected in addition to the regular initiation fees from the candidate at the time of receiving his degree, the Lodge at the same time informing him that the money is to go to the Masonic Home, School and Dormitory Fund. (Proc. 1923, p. 112).

Subordinate Lodges shall be required to remit to the Grand Secretary the sum of ₱15.00 immediately after a brother is raised to Master Mason, thus avoiding the possibility of the amount being used by the Lodge for other purposes. (Proc. 1935, p. 62).

I also found on page 129 the following:

ADMINISTRATION OF PLARIDEL MASONIC TEMPLE AND MASONIC BOYS DORMITORY

The administration and operation of the Plaridel Masonic Temple and the Masonic Boys Dormitory shall be placed under the direct control and supervision of the Board of Directors of the Grand Lodge; the Board of Directors shall be empowered to appoint the necessary personnel, pay their compensations or allowances, and such other expenses as may be necessary from time to time, and also to draft the rules and regulations for the proper administration of the affairs of those two entities of our our Grand Lodge; and unless otherwise provided, every incom-

Turn to next page

ing Grand Master shall include in his annual report to the Grand Lodge a resumé of the activities, operations and general conditions during the year ended of the Plaridel Masonic Temple and the Masonic Boys Dormitory. (Proc. 1940, pp. 37, 77)

The above references stimulated my interest and to further satisfy my curiosity I went back into the Proceedings for the Year 1923 and discovered exactly how the Home, School, and Dormitory Fund was established and the purpose for which it was intended. As I followed its development through the years, I noted that it had not been properly up-dated and as a result at times it had been the source of controversy. This should never have been the case as the Fund was clearly set up as a fund for building — not just at one-time or date — but a continuous building, maintaining, and administering operation. Hence it envisioned continuous collection and disbursement. This means proper handling for maximum benefits. All this adds up to good investment and administration.

On the whole, it appeared to be a well conceived idea that set up a necessary Grand Lodge Fund. With the passing of time, however, the requirements at the time it was originally conceived changed and the title which it was originally given no longer adequately identified the Fund with the purpose which it would have to serve, if the ultimate aim of its originators were to be carried out.

The results of my findings were discussed with MW Charles Mosebrook, Grand Master, and MW Cenon S. Cervantes, PGM, President of the Grand Lodge Board for General Purposes. After further deliberations, MW Cenon S. Cervantes appointed MW Emilio P. Virata, PGM, Chairman of a Special Committee to investigate and report on the Home, School, and Dormitory Fund. Brother Cervantes appointed MW Macario M. Ofilada, PGM, RW Serafin L. Teves, DGM Mariano Q. Tinio, JGW, and WB Manuel M. Crudo, PM, members with the latter to also act as Secretary for the Special Committee.

MW Emilio P. Virata, Chairman of the Sub-Committee on Home, School and Dormitory Fund was called upon to briefly report the progress of his committee at the Board for General Purposes meeting on November 12, 1964. It was as follows:

"Although the Fund was intended primarily for the Home for the Aged Masons, and for the School and the Dormitory of the children of the members of our Venerable Fraternity, nevertheless, it has not been used exclusively for the purpose. There were attempts to make this Fund a Trust Fund, but the resolutions to that effect were not even acted upon, for the members of the Grand Lodge Annual Communications to which they have been submitted for consideration and approval decided to table the resolutions and thereafter, said resolutions died a natural death. As a matter of fact, neither a Trust Committee has ever been created nor a Trustee, appointed to administer the Fund. From such Fund, the MW Grand Lodge of F. & A. M. of the Philippines granted loans to Cabanatuan Lodge No. 53 and Baguio Lodge No. 67 from said Fund; and even the money used in the acquisition of the Masonic Cemetery and a portion of the lot of the MW Grand Lodge which faces General Luna Street came from said Fund. This Fund is not a trust fund but a *Special Fund*. To call the Home, School

and Dormitory Fund a Trust Fund is a misnomer.

"Your Committee, therefore, recommends that the M. W. Grand Lodge of F. & A. M., as a corporation and through its Board of Directors may devote said Fund for whatever good of the M. W. Grand Lodge as a corporation and the welfare of the members of the Masonic Fraternity."

The Report was unanimously approved by the Board as read and the Secretary instructed to work with the Special Committee Chairman in the preparation of a detailed report to the MW Grand Master which would constitute the official report of the Board for General Purposes on this matter. This Special Committee made a most thorough and exceptionally comprehensive report on December 14, 1964, to MW Charles Mosebrook, Grand Master, which has been the basis of all the recommendations and resolutions presented by the Grand Lodge Board for General Purposes to the MW Grand Master and the Forty-ninth Annual Communications of the Grand Lodge of F. & A. M. in the Philippines.

Because of the excellence of the report of this Special Committee, I would like to present that report now, just as the Special Committee of the Board for General Purposes submitted it, so that every Mason in this jurisdiction will know, once and for all, precisely how the Home, School, and Dormitory Fund started, what has happened to it during the past years, and what it will be from now on.

GRAND LODGE OF F. & A. M.
OF THE PHILIPPINES COMMITTEE ON HOME, SCHOOL AND DORMITORY FUND
PLARIDEL MASONIC TEMPLE
1440 San Marcelino, Manila
Philippines

December 17, 1964

M. W. Charles S. Mosebrook
Grand Master, Through
M. W. Cenon S. Cervantes, President and Other Members, Board for General Purposes of the
M. W. Grand Lodge of F. & A. M. of the Philippines
Plaridel Masonic Temple
1440 San Marcelino, Manila

Dear Brother Mosebrook and Most Worshipful Sir:

REPORT OF THE HOME, SCHOOL AND DORMITORY FUND COMMITTEE

The Home, School and Dormitory Fund Committee has been created by the M. W. Grand Master for the following purposes:

a) To trace the history of the Home, School and Dormitory Fund;
b) To determine the nature of this Fund;
c) To ascertain whether the M. W. Grand Lodge of F. & A. M. of the Philippines, through its Board of Directors, may lawfully devote said fund to more urgent and important undertakings which would redound to to the benefit of the corporation and the welfare of its members; and
d) To make recommendations to the Grand Master regarding the same.

To answer these questions, your mittee had to resort to the proceedings of the Grand Lodge Annual Communications from the time said Fund was conceived and created, the records of the Grand Lodge as a corporate body regarding the use of said Fund, and the pertinent provisions of the Corporation Law, Act No. 1459, as amended as well as the jurisprudence on the matter.

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In his message to the 1923 Annual Grand Communication M. W. Quintin Paredes, Grand Master, commented on the MASONIC HOME, SCHOOL, AND DORMITORY, and hereunder we quote parts of his commentary, and his recommendation:

"Since some time past, the Grand Lodge has been endeavoring to raise funds for the establishment of a DORMITORY and of a SCHOOL and ORPHANAGE FOR THE CARE OF THE CHILDREN OF MASONS. The idea was to found schools in the towns where the children of Masonic families in the rural districts could get an education. At present we have, besides the public schools, only sectarian schools, a number of which are of an undesirable kind. It was also thought that a dormitory was necessary for the accommodation of the children of Masons studying at schools and universities, in order to place them in surroundings as nearly ideal as possible while in the city away from their parents. They would thus be, at least for a few hours daily, under the supervision of persons especially interested in their welfare. .....

"We have been accumulating funds for this purpose; but these have been increasing very gradually. It is desirable that at least one hundred thousand pesos be raised as soon as possible, in order to have the money ready when the Home Committee has occasion to use it for whatever may be deemed of the most urgent necessity. .....

"Arguments have been advanced in opposition to the establishment of a HOME FOR THE WIDOWS AND AGED at this time. These arguments are worthy of consideration, because in view of the idiosyncracy of our people it would be very difficult to make the inmates of such an institution feel at home in a place where they are thrown in with other persons in the same situation as they, and are living away from their friends and relatives. It would be more economical and at the same time more satisfactory to the beneficiaries if they were put in some private instead of being placed in central institutions founded especially to take care of them.".....

"I recommend to the Grand Lodge the adoption of a resolution to the effect that each Lodge of this jurisdiction bind itself to collect in the next eighteen months a sum equivalent to ten pesos per member AND TURN OVER SUCH SUM, OR PART THEREOF AS SOON AS RAISED, TO THE HOME COMMITTEE, FOR SUCH USE AS MAY BE DEEMED ADVISABLE." .....

"I propose that the following resolution be adopted:"

"WHEREAS the Grand Lodge desires to raise a ₱100,000 Fund to be known as the Widows' and Orphans' Home, Dormitory, and School Fund: Now, therefore, be it."

"Resolved, That each Lodge under the jurisdiction of this Grand Lodge pledge itself to raise a sum equivalent to ten pesos per capita of its membership and turn such sum over to the Grand Secretary before Saint John's Day, June 24, 1924."

In the same proceedings of the 1923 Annual Grand Communication we find the following:

"MASONIC HOME-SCHOOL-DORMITORY REPORT OF THE SPECIAL COMMITTEE

"Brother Charles S. Banks read the report of the committee on the project for raising a fund for the Masonic Home-School-Dormitory, as follows:

Manila, P.I., January 25, 1923
The Most Worshipful Grand Lodge of the Philippine Islands:

The committee to which that portion of the address of the most Worshipful Grand Master concerning the Masonic Home, Dormitories and Schools was referred, fraternally recommends the adoption of the proposed resolution, namely:

Whereas, the Grand Lodge is desirous of raising the sum of ₱100,000.00 to be known as the MASONIC HOME, SCHOOL AND DORMITORY FUND:

Therefore, be it resolved, That every Lodge of this jurisdiction obligate itself, as by this resolution it does obligate itself, to raise the sum of Ten Pesos (₱10) for each member thereof, which sum shall be remitted to the Grand Secretary before Saint John the Baptist's day, the 24th of June, 1924, and be placed by him to the credit of the MASONIC HOME, SCHOOL AND DORMITORY FUND.

"The Committee further recommends that the following resolution be adopted:

Resolved, That the Grand Lodge require the subordinate Lodges to pay to the Grand Lodge the sum of Five Pesos (₱5.00) for each degree conferred, this sum to be collected in addition to the regular initiation fees from the candidate at the time of receiving his degrees, the Lodge at the same time informing him that the money is to go to the "MASONIC HOME, SCHOOL AND DORMITORY FUND."

Fraternally submitted,
E. E. Elser,
H. Eugene Stafford,
Charles S. Banks."

Motion was made "To lay the matter on the table". Motion was seconded.

Substitute motion was proposed by Brother Manuel X. Burgos, Jr., "That the report of the Committee be adopted". Motion was seconded by Brother Charles S. Banks, and carried."

M. W. Frederic Harper Stevens who succeeded M. W. Quintin Paredes, P.G.M., to the Grand Master's chair appointed the first Masonic Home Board composed of:

Edwin E. Elser (3)
Rafael Palma (16)
Manuel L. Quezon (16)
Miguel Unson (22)
Conrado Benitez (4)
Victor C. Hall (9)
Francisco A. Delgado (4)

In the 1924 proceedings of the Annual Grand Communication we find the following comments of M. W. Frederic Harper Steven, Grand Master, regarding:

"ASILO, COLEGIO Y DORMITORYO MASONICOS

"Vuestro Gran Maestre ha procurado hacer que todas las Logias de esta obediencia paguen las cotizaciones autorizadas por la Gran Logia en su ultima Reunion anual." .....
"El establecimiento de un dormitorio masonic es de importancia transcendental para los Masones de estas Islas. La creacion de UN FONDO PARA CUIDAR DE NUESTRAS VIUDAS Y HUERFANOS es un objecto muy digno y debemos velar por que este plan se lleve a cabo." .....

From the said proceedings (page (page 101) we find a resolution presented by Bagumbayan Lodge No. 4 which is hereunder quoted:

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RESOLUCION, INVERSION DEL FONDO DEL ASILO

"La Logia Bagumbayan No. 4 presento la siguiente resolucion:"

"Por cuanto los Masones de Filipinas estan haciendo esfuerzos inauditos para reunir los fondos necesarios para el establecimiento de un Asilo, Colegio y Dormitorio Masonicos;"

"Por cuanto es necesario, a fin de que dicha empresa se vea coronada de exito, y que los fondos reunidos con este objecto se inviertan solamente en valores o prestamos lucrativos y de seguridad absoluta, impidiendo en esta forma el que dichos fondos sufran perdidas por inversiones imprudentes o poco provechosas, y"

"Por cuanto los fondos referidos no deben bajo ninguna consideracion gastarse inultimente o para objetos que no esten estrictamente relacionados con el fin para el cual se estan reuniendo: Por tanto"

"Se resuelva por la Logia Bagumbayan No. 4, M. L. y A., Que se proponga a la Gran Logia la siguiente resolucion, para su adopcion en la Duodecima Reunion anual de dicho Cuerpo:

"Se resuelve, Que el Fondo del Asilo, Colegio y Dormitorio Masonicos se debera invertir exclusivamente en valores o prestamos absolutamente seguros y que devenguen interes, y"

"Se resuelve, asimismo, Que ninguna parte de dicho Fondo se empleara bajo ningun pretexto para cualquier objeto que no este estrictamente relacionado con el establecimiento, construccion, sostenimiento y esplotacion de un Asilo para Masones invalidos y las Viudas y los Huerfanos de Masones, y un Dormitorio establecido en primer lugar para el uso de los hijos de Masones en provincias que asistan a las escuelas de Manila."

(PLEASE NOTE THIS LIMITATION PROPOSED)

"Se aprobo uno mocion al efecto de "Que la Resolucion se traslade a la Junta del Asilo Masonico," presentada por el Harmano Charles S. Banks y secundada por el Hermano Quincy S. Lockart."

And on page 104 we find the following resolution:

"RESOLUCION SOBRE ADQUISICION DEL TEMPLO PLARIDEL PARA DORMITORIO

"La Logia Nilad No. 12 presento la siguiente resolucion:"

"Por cuanto, Que la Plaridel Temple Association, ademas del edificio que se utiliza como templo, un edificio en la calle General Luna con una extension de terreno apropiado para otra edificacion; y"

"Por cuanto, Que la mencionada propiedad esta favorablemente situada con respecto a la Universidad de Filipinas, la Escuela Normal, el Trade School y otras escuelas y tambien con respecto al Hospital General;"

"Por tanto, se resuelve, Que la Madre Logia Nilad No. 12 de M. L. y A., recomiende a la Venerabilisima Gran Logia de Masones Libres y Aceptados de las Islas Filipinas la adquisicion, por compra o por arrendamiento, de una parte de dicha propiedad de la Plaridel Temple Association para el uso inmediato del Asilo, Escuela y Dormitorio Masonicos;"

"Y se resuelve, ademas, Que se presente una copia de esta Resolucion a la Gran Logia para su consideracion en la proxima Reunion Anual."

"Se aprobo la mocion del Hermano Francisco A. Delgado de "Que la Resolucion se traslade a la Junta del Asilo Masonico," habiendo sido secundada por el Hermano Joseph H. Schmidt."

"El Hermano Quincy S. Lockart propuso la adopcion del informe de la Junta y dicha mocion fue secundada por el Hermano Charles S. Banks y aprobada."

And on page 133 of the same proceedings we find the following:

"COMPRA DEL TEMPLO PLARIDEL INFORME DE LA JUNTA DEL ASILO MASONICO

"La Junta del Asilo presento luego el informe siguiente sobre la compra de la propiedad de la Asociacion del Templo Plaridel:"

"Muy Ilustre Gran Maestre y Hermanos de la Venerabilisima Gran Logia de las Islas Filipinas.

Esta Junta tiene el honor de informaros con respecto a la carta del comite de la Asociacion del Templo Plaridel relativa a la posible compra de la finca que en nuestra opinion no cabe duda acerca de lo conveniencia de la propriedad de la Asociacion del Templo Plaridel como solar para el dormitorio y colegio proyectado por esta Gran Logia. Sin embargo, en vista de los limitados fondos existentes y la falta de tiempo para la consideracion conveniente de la cuestion economica, esta Junta recomienda que el asunto de la adquisicion de dicha finca SE TRASLADE A LA JUNTA DE DIRECTORES DE LA CORPORACION DE LA GRAN LOGIA mediante una resolucion que les de plenas facultades para obrar y completar la compra de la propiedad si consideran conveniente y factible su adquisicion.

Fraternalmente,
E. E. Elser,
Rafael Palma,
Francisco A. Delgado,
Quintin Paredes,
Miguel Unson
Junta del Asilo Masonico"

"Se presente por el Hermano Charles S. Banks la siguiente mocion que fue secundada por el Hermano Joseph H. Schmidt y aprobada: "Que se adopte el informe de la Junta, haciendose constar sus rasgos esenciales en una resolucion, para su presentacion y adopcion por la corporacion."

We find no action or report thereon by the Home Board regarding the proposed resolution (page 4 hereof) presented by Bagumbayan Lodge No. 4 limiting disbursement of the fund, and specifically proposing that said fund should be spent only on matters strictly related to the founding, construction, and maintenance of a HOME, SCHOOL, AND DORMITORY.

NATURE OF THE FUND:

In the proceedings of 1924 pages 54, 55, and 56 as well as in the proceedings of 1925 page 32 and 33 we find as part of the respective annual report of the Grand Secretary the following funds under the heading:

FONDOS ESPECIALES

a) "Fondo de Beneficiencia"
b) "Fondo del Asilo, Colegio y Dormitorio"
c) "Terreno del Cementerio"
d) "Cabletow"

From several reports of the Grand Secretary to subsequent Grand Lodge Communications we find that some portion of the "FUND" has been used for the purchase of Cemetery Lots and some portion loaned to subordinate Lodges.

We find, furthermore, that after approval of the two resolutions (page 3 hereof) proposed by the committee on the project for raising a fund for the Masonic Home, School and Dormitory a Home Board was created and appointed (page 4 hereof) and not a Board of Trustees for the "FUND".

As pointed elsewhere hereinabove, at the Annual Grand Lodge Com-

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munication held on January 23 to 26, 1923, M. W. Quintin Paredes, by his recommendation and proposal, formally launched the establishment of a Home, School, and Dormitory Fund for the following purposes:

a) For the founding of a home for the care of widows and orphans of Masons as well as aged Masons;
b) For the founding of schools in the towns where the children of Masonic families in the rural districts could get an education; and
c) For the founding of a dormitory for the accommodation of the children of Masons studying in the schools and universities in Manila.

However, the two resolutions (page 3 hereof) proposed by the Committee on the project for raising a fund for the Masonic Home, School, and Dormitory and approved by the Grand Lodge Communication failed to state any purpose for the establishment of the said fund.

Concerning the "HOME":

Very much worthy of notice is the statement made by M. W. Quintin Paredes himself, even as he proposed the establishment of the fund therefor; and we quote:

". . . . . in view of the idiosyncracy of our people it would be very difficult to make the inmates of such an institution feel at home in a place where they are thrown in with other persons in the same situation as they, and are living away from their friends and relatives. It would be more economical and at the same time more satisfactory to the beneficiaries if they were put in some private home instead of being being placed in central institutions founded especially to take care of them."

Then as the years rolled by we find the general feeling of the Grand Lodge with regards to the "HOME":

a) As reflected from a recommendation of the Home Board which was approved by the Grand Lodge Communication:

> "Investigation has shown clearly that the building of a Masonic Home either for the aged or for orphans in the Philippines would be a mistake both Masonically and economically, as well as ethically."
>
> "No attempt to erect any kind of an institution should be permitted until the fund has accumulated to such a sum that full endowment for the maintenance of any project would be available."

b) As reflected from the statement of M. W. Conrado Benitez in his annual report (page 15 proceeedings of 1937) to the 1937 Annual Communication:

> MASONIC HOME
>
> "The establishment of a Masonic Home is undoubtedly one of the three possible aims of the Grand Lodge in creating the School, Home and Dormitory Fund. But, as Rt. W. Bro. Joseph H. Alley, our Deputy Grand Master, has often explained in his speeches during our visitations, Philippine Masons do not need a Masonic Home, for the peculiar unity of the family in this country makes possible the care of the aged without resorting to public or institutional charity. This attitude is generally accepted among the Craft."

Concerning the "SCHOOL":
The general feeling of the Grand Lodge may be gleaned from the following:

M. W. Conrado Benitez asks (page 19 proceedings of 1937):

"SHOULD WE OPEN A MASONIC SCHOOL?"

"The Masonic tenet of spreading knowledge and truth underlies the establishment of the Home, School and Dormitory Fund. In last year's Grand Communication, the matter of establishing a Masonic School was indorsed to the incoming Grand Master for study and report. I wish to say the following in this connection: first, that there is no urgent need for the opening of a Masonic School, because, as already pointed out, the Philippines is under a constitution guided by Masonic principles, and as long as the public school system is operated under principles laid down in the Constitution, the youths will be receiving truly Masonic education; hence, our main concern in education is to see to it that no anti-Masonic principles creep into the public school system; second, that the management of a school requires technical training and wide experience, and demands full-time attention on the part of the responsible authorities and unless men of such qualifications are available, the opening of a school will expose the Grand Lodge to many unexpected and unpleasant experiences. Such a school may serve as additional source of misunderstanding and dissension among the brethren.

M .W. Jose Abad Santos (page 20 and 21 proceedings of 1939, commenting on:

THE PROPOSED MASONIC SCHOOL

"The proposal to establish a school under the auspices of the Grand Lodge of the Philippines has been seriously studied. I agree with Past Grand Master Conrado Benitez, one of our great educators, that there is no urgent need for opening a Masonic School, because the Philippines is under a Constitution embodying Masonic principles and as long as the public school system is operated under the principles laid down in the Constitution the youth of the land will receive truly Masonic education. On the other hand, the money that we may invest in the establishment of a Masonic School could be spared for more urgent and important undertakings."

Concerning the "DORMITORY":

With regards to the Masonic Dormitory for boys we are all aware that we had a try at it for a few years. But now, we do not feel pressed with the necessity of continuing with the project; perhaps because the schools and universities which in earlier years were located close by the Plaridel Temple are now located at places distant from the Temple.

From the foregoing findings of fact, your Committee has gathered the following impressions that:

(a) For several years prior to 1923, the Grand Lodge has nurtured the idea of founding a School and Dormitory for the children of Masons and a Home for the aged members of the Fraternity;

(b) To this end, the Grand Lodge conceived the means of raising funds;

(c) Although the Grand Lodge has abandoned the idea of founding a Home for the aged members and a School and Dormitory for the children of the members of the Craft, it has been collecting moneys for the purpose; and

(d) These sums of money have been turned over to the general fund Grand Lodge.

In other words, although the fund was intended primarily for the founding of schools in the Philippines for the children of the members of our Venerable Fraternity, a dormitory in Manila for the same children and a

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home for aged Masons, nevertheless, said fund has been used not exclusively for said purpose. There were attempts to make this fund a Trust Fund, but the resolutions presented to that effect were not acted upon, and the delegates of the Grand Lodge Annual Communications to which they were submitted, decided to lay the resolutions on the table where they died a natural death. From such fund, the M. W. Grand Lodge as a corporate entity, granted loans to Cabanatuan Lodge No. 53 F. & A. M., and Baguio Lodge No. 67, F. & A. M., which were used in the construction of their respective Masonic Temples. Even the money paid for the acquisition of the Masonic Cemetery, as well as the lot of the Grand Lodge facing General Luna Street came from the same fund. To call the Home, School and Dormitory Fund a Trust Fund is a misnomer. It has never acquired the status of, nor treated as, such a trust fund. As a matter of factual truth, neither a Trust Committee has ever been created nor a Trustee appointed to administer said fund.

"A 'Trust Fund' exists where equitable title of fund is in owner and the legal title in trustee." (Hidalgo County Bank & Trust Co., v. Goodwin, Tex. Civ. App., 137 S. W. 2nd Ed. 163; p. 429, Words and Phrases.)

Thus, it is obvious that the purpose for which the Home, School and Dormitory Fund was conceived and created has been abandoned; and said fund has been used by the M. W. Grand Lodge for other purposes.

The following question now presents itself:

May the Grand Lodge of F. & A. M., as a corporate entity or its Board of Directors devote said fund to more urgent and important undertakings which would redound to the benefit of the corporation and the welfare of its members

As has been shown, supra, said Home, School and Dormitory Fund has been used by the Grand Lodge for various purposes other than for which it was originally conceived, because under Philippine Law, the corporate powers of a corporation are exercised and all its business and affairs are conducted by its Board of Directors. The M. W. Grand Lodge of F. & A. M. of the Philippines is a legitimate corporation duly registered and existing under the laws of the Republic of the Philippines. Its Articles of Incorporation have been duly registered with the Office of the Securities and Exchange Commission since September, 1915.

On this particular point, therefore, the law is clear:

"DIRECTORS OF CORPORATIONS; THEIR POWERS, DUTIES, ELECTION AND ORGANIZATION

Sec. 28. Act 1459, otherwise known as the Corporation Law, as Amended, provides: Unless otherwise provided in this Act, the corporate powers of all corporations under this Act shall be exercised, all business of such corporations controlled and held by a board of not less than five nor more than eleven directors to be elected from among the holders of stock, or where there is no stock, from the members of the corporation."

"Sec. 33. Immediately after election the directors of a corporation must organize by the election of a president, who must be one of their member, a secretary or clerk who shall be a resident of the Philippines and a citizen of the Philippines and

such other officers as may be provided for in the by-laws. The directors and officers so elected shall perform the duties enjoined on them by law and by the by-laws of the corporation. A majority of the directors shall constitute a quorum for the transaction of corporate business, and every decision of a majority of the quorum duly assembled as a board shall be valid as a corporate act."

Question. In accordance with a resolution duly passed by the Board of Directors of the Manila Mercantile Co., Juan Martinez, its manager, entered into a contract with Pedro Morales for the purchase of 300 bales of hemp. Upon delivery of the hemp, however, Juan Martinez, acting on behalf of the Manila Mercantile Co., refused to accept the hemp for the reason that the stockholders of the corporation had, since the execution of the contract in question, repudiated the action of the Board of Directors authorizing the same. May Morales compel the corporation to respect the contract and collect the value of this hemp? Reasons.

Answer. Yes, Sir. The corporation law provides that the corporate powers of a corporation shall be exercised and all its business shall be conducted by its Board of Directors. (Sec. 28, Act 1459) The provisions necessarily vests in the board of directors the authority to enter into contracts for the corporation. The functions of the stockholders are of limited nature the theory of a corporation is that the stockholders may have all the profits but shall turn over the complete management of the enterprise to its representatives and agents, called directors, making by-laws, and exercising certain other special powers defined by law. In conformity with this idea it is settled that contracts between a corporation and third persons must be made by the directors and not by the stockholders. The corporation, in such matters, is represented by the former and not by the latter. It results that where a meeting of stockholders is called for the purpose of passing on the propriety of making a corporate contract, its resolutions, are, at most, advisory, and not in anywise binding on the board. (Ramirez v. Orientalist Co., 38 Phil. 654). It follows from this that the stockholders in the case before us had no authority to repudiate the contract entered into by the manager of the Manila Mercantile Co., Mr. Juan Martinez in accordance with the resolution its board of directors." (Bar. 1929.)

"Sec. 28. Act 1459 as amended. (Copy) "Management by directors exclusive. — The Managerial authority, vested by law in the board of directors, is exclusive. Doubtless, stockholders may instruct, request or recommend a certain course to be pursued. (Lord v. Equitable Life Ass. 194 N. Y. 212, 87 N.E. 443) but the power having been vested in the board of directors, only such board can express the will (Union Gold Mining vs. Rocky Mountain Nat. Bank, 2 Colo. 565) and the stockholders must abide by the decisions of the board of directors upon all mat-

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ters which the law commits to their determination and control." (Colby vs. Equitable Trust Co. 108 N. Y. Supp. 978).

The theory is that the stockholders may have all the profits but shall turn over the complete management of the enterprise to their board of directors. (Ramirez vs. Orientalist Co., 38 Phil. 634) the power of the stockholders being limited to a few specified matters concerning its internal affairs, such as the election, removal, increase or reduction of directors, the increase or reduction of capital stock and incurring of bonded indebtedness, the amendment of articles of incorporation, adoption, amendment and repeal of by-laws, the investment of corporate funds in other business, the sale of all or substantially all of the corporate assets, and the authorization of the dissolution of the corporation. (See Oregonian Ry. Co. vs. Oregon Ry., 23 Fed. 232).

"Same; action by majority stockholders. — Since the corporation acts through and is represented by its board of directors, the act of majority of the stockholders, in dealing with third parties, cannot have any binding force upon the corporation. (Bloom vs. Nathan Vebon Co., 341 Ill. 22, 173 N. E. 270). The stockholders cannot execute contracts on behalf of the corporation with third parties. It results that where a meeting of the stockholders is called for the purpose of passing on the propriety of making a corporate contract, its resolutions are at most advisory and not in any wise binding upon the board of directors. (Ramirez vs. Orientalist Co., 38 Phil 634). For the same reason, a by-law of the corporation cannot establish a contractual relation between the corporation and a third party, because a by-law is merely adopted by the stockholders without any action being taken by the board of directors, who alone can make contracts with third parties on behalf of the corporation." (Barretto vs. La Previsora Filipina, 57 Phil. 649).

"Same; control of board's discretion. — The corporate acts of directors, within the powers of the corporation, in the lawful and legitimate furtherance of its purposes, in good faith and in the exercise of an honest judgment are valid, and conclude the corporation and the stockholders. Questions of policy of management, expediency, of contracts or action, adequacy of consideration, lawful appropriations of corporate funds to advance corporate interests, are left solely to their honest and unselfish decision, for their powers therein are without limitation and free from restraint, and the exercise of them for the common and general interests of the corporation may not be questioned, although the results show that what they did was unwise or inexpedient." (Pollits vs. Wabash Ry. Co., 207 N. Y. 113, 100 N. W. 721). Court cannot undertake to control the discretion of the board of directors about administrative matters as to which they have legitimate power of action. (Government vs. El Hogar Filipino, 50

Phil. 399). Contracts *intra vires* entered into by the board of directors are binding upon the corporation and courts will not interfere unless such contracts are so unconscionable and oppressive as to amount to a wanton destruction of the rights of the minority." (Ingersoll vs. Malabon Sugar Co., 53 Phil. 745).

"Power of directors; may be delegated. — The power to bind the corporation by contract may be expressly or impliedly delegated by the board of directors to other officers or agents of the corporation, and it is well settled that execept where the authority of employing servants and agents is expressly vested in the board of directors, an officer or agent who has general control and management of the corporation's business or a specific part thereof, may bind the corporation by the employment of such agents and employees as are usual and necessary to the conduct of such business." (Yu Chuck vs. Kong Li Po, 46 Phil. 608).

"Where the defendant corporation entered into a written contract appointing another corporation as general manager of its business for a term of years, with full power to manage its business, subject only to control of the defendant's board of directors, and under such power the managing corporation issued quedans of the defendant in its own name and pledged them as collateral with a bank, which received them in good faith, the defendants is bound by the acts of its general manager, and stopped to deny its authority to issue such quedans." (National Bank vs. Producers' Warehouse, 42 Phil. 608)." Please see pp. 794-798, Tolentino on Corporation Law).

IN THE LIGHT OF ALL THE FOREGOING, your Committee on Home, School and Dormitory Fund hereby respectfully and fraternally renders the following conclusions:

(a) The Home, School and Dormitory Fund, otherwise called Masonic Home, School and Dormitory Fund and Widows and Orphans' Dormitory and School Fund, does not fall within the purview of a Trust Fund;

(b) The objectives for which said Fund was conceived and created have been practically abandoned;

(c) Said Fund is a special fund of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, a legitimate corporation duly registered and existing under the laws of the Republic of the Philippines primarily intended but not exclusively collected for building Masonic Schools, Dormitories and Homes;

(d) The M. W. Grand Lodge of F. & A. M. of the Philippines, as a non-stock corporate entity, through its Board of Directors, may legally devote said Fund to any other important undertakings which would redound to the welfare of the corporation and the benefit of its members.

Fraternally submitted,

COMMITTEE ON HOME, SCHOOL AND DORMITORY FUND

(Sgd.) Emilio P. Virata, P.G.M.
Chairman

(Sgd.) Macaria M. Ofilada, P.G.M.
Member

(Sgd.) Mariano Q. Tinio, J.G.W.
Member

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(Sgd.) Serafin L. Teves, D.G.M.
Member
(Sgd.) Manuel M. Crudo, P.M.
Member and Secretary

This report was reproduced and a copy sent to each Past Grand Master residing in the Philippines inviting comment or objection. Only congratulations and commendations were received from the Past Grand Masters.

In the meeting of the Board for General Purposes on February 18, 1965, it was learned that the Grand Lodge had received the final payment of ₱35,000.00 from the United States Government for war claims in World War II. Realizing the need to have a permanent fund for investment purposes, so that *a future income could be realized from proper investment without expending the principal,* I made the following motion:

> RW Raymond E. Wilmarth moved and RW Serafin L. Teves seconded that the MW Grand Master be requested to recommend to the Board of Directors of the MW Grand Lodge of F. & A. M. of the Philippines, Inc., that the ₱35,000-00 received as final payment from the U. S. Government for war claims establish an Investment Fund which can only be invested or deposited with any bank or savings institution and the earnings therefrom be allocated as follows:
>
> 50% to go to the Grand Lodge General Fund
>
> 30% to go to the Investment Fund
>
> 20% to go to the Grand Lodge Charity Fund

The matter of the Home, School and Dormitory Fund was from time to time discussed within the Board for General Purposes. Having been favorably impressed by the exhaustive report of the Special Committee to MW Charles Mosebrook, Grand Master, and as a manifestation of his desire to clarify the existence of that Fund, RW Serafin L. Teves DGM moved during the April 8, 1965, meeting of the Board for General Purposes, and I seconded his motion that:

> "Upon the constitution of the Investment Fund recommended by the Board for General Purposes at its regular meeting on February 18, 1965, the Home, School and Dormitory Fund be converted and made part of the Investment Fund and that all future payments received by the Grand Lodge from Subordinate Lodges for the Home, School and Dormitory Fund shall become a part of the said Investment Fund, and that the title Home, School and Dormitory Fund shall cease to be used and *the title Investment Fund will be adopted in its place.*"

The Motion was unanimously passed by the Board.

It was in this form that the Motion of our present Grand Master was recorded in the minutes of the Board for General Purposes as of April 8, 1965, and it was in this form reported to the Forty-Ninth Annual Communication of the Grand Lodge of F. & A. M. in the Philippines, where the Brethren voted unanimously to accept the Report of the Board for General Purposes as presented.

What does this mean? It means that each Lodge will continue to pay ₱5.00 to the Grand Lodge for each degree it confers, just as it has in the past. It means that the title Home, School and Dormitory Fund no longer exists, but in its place the title Investment Fund. It means the principal of this fund must never be expended, but invested by the express authority of the Board of Directors of the Grand Lodge of F. & A. M.

in the Philippines. It means that *the earnings of the investment will be divided*;

50% to the Grand Lodge General Fund;

30% to be returned, together with the principal, to the Investment Fund now for reinvestment; and

20% to the Grand Lodge Charity Fund.

Each year the expense of operating the Grand Lodge becomes greater. As time passess it will become necessary to levy greater fees upon the symbolic Lodges if the Grand Lodge cannot find a way to forward-plan its income in such a way to produce the necessary operating funds from the present sources of income available and at the same time carry out the will and pleasure of the Brethren.

To this end the forward-planning started during the Forty-Eight Annual Grand Lodge Communication when the Brethren assembled unanimously passed the Annual Report of the Building Committee for 1963-1964 wherein among other things it set forth:

1. A new Grand Lodge Building will be constructed on the General Luna frontage of our Masonic property, the cost of which should not exceed ₱400,000.
   a. It will follow the general plans suggested by R.W.B. Charles S. Mosebrook, DGM, which were successfully used at the Philippine Christian Colleges.
   b. It will contain a new and adequate dormitory.
   c. It will be financed from the Home, School and Dormitory Funds, plus a construction loan to be secured by the building itself.
2. The San Marcelino frontage of our Plaridel Masonic Temple will be renovated (or if economically desirable a new building constructed) to provide for commercial store spaces to be leased to dignified selected merchants.
   a. The funds for this would come from a bank loan (preferably GSIS or SSS, if possible).

The part of this program contained in Paragraph 2 has been accomplished. It was decided to accomplish this first, so that a source of income from rentals of the store spaces would be available to assist the Grand Lodge to build the new Grand Lodge Building set forth in Paragraph 1, without the need of the construction loan mentioned in Paragraph 1-c..

The plan for our new Grand Lodge Building is being detailed and we expect to lay the cornerstone in 1966-1967. This will bring into reality the original concept of the Brethren who established the Home, School and Dormitory Fund. It has been updated to meet our modern needs but it follows the guide lines laid down in 1923. But greater still, our present handling perpetuates an income for the Grand Lodge at the 1923 level, it provides for the accomplishment of the up-dated concept of the original plan, and in the end it establishes an ever-growing principal in the Investment Fund to safeguard the progress of the Grand Lodge in the years to come.

What we need today is greater harmony and unity of purpose, a rallying point. Many Symbolic Lodges see Masonry only as it exists in their Lodge. To those Lodges, Masonry will never grow any faster than their Lodge grows. Every Mason must look to his Grand Lodge as the spearhead of Masonry throughout the land, because when the Grand

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Lodge progresses it carries with it every Symbolic Lodge under its jurisdiction. That is really militant Masonry on the march.

The only way this can be done is by positive thinking and positive action! Every Brother must *THINK LIKE A MASON AND ACT LIKE A MASON.* △

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WITH OUR YOUNG... From page 17

The guest speaker was Dad & Prof. Rex Drillon of the University of the University of the Philippines. He is a member of Rafael Palma Lodge No. 147.

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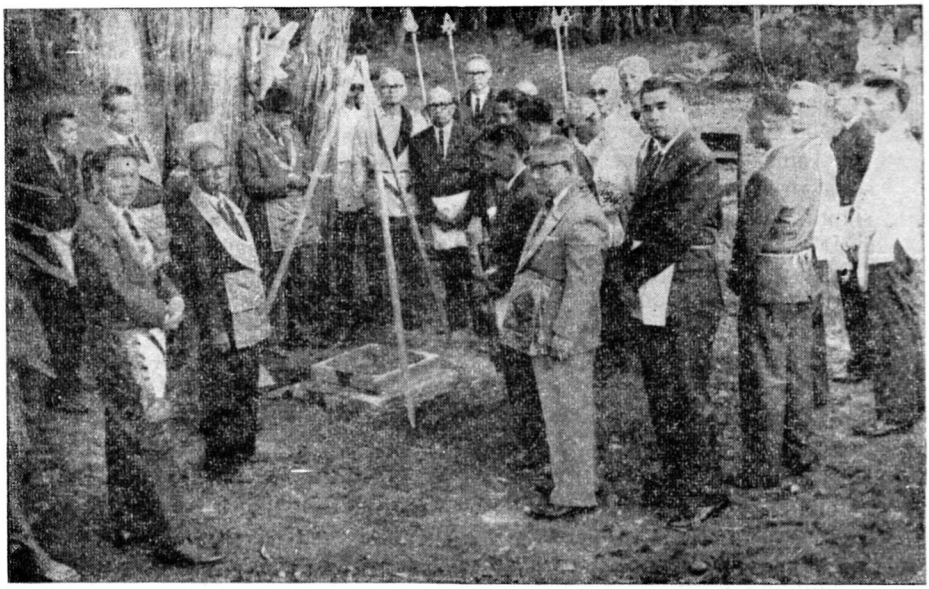
Loyalty Chapter, OD, Manila, celebrated its 17th Anniversary with a Reunion Ball on March 26 at the D & E Restaurant in Quezon City.

At 7:30 in the evening, brothers and dad advisors since 1949 started

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Brethren of La Union Lodge No. 70 escorting MWB Macario Ofilada, PGM Grand Treasurer & VWB Enrique Sobrepeña, Grand Chaplain, for Public Installation of officers.



MW Serafin L. Teves presides at Laying of Cornerstone for Masonic Temple of Bulusan Lodge No. 38, Sorsogon, Sorsogon.

Report on Acacia Mutual Society, Inc.

Membership:

The growth in membership is steady, but very slow. Under the Group Membership Plan, there were on December 31, 1965, only 93 out of 128 lodges that were participants; only 5,151 out of about 10,000 brethren in good standing in the Grand Lodge of the Philippines. Under the Individual Membership Plan only 76 individuals joined as against 120 in 1964. The total number of members outstanding on December 31, 1965, was 661 individuals out of more than 10,000! However ,the terminations during the period of 7¼ years is very low: only 28, of which 22 were by lapses and 6 by surrenders. No deaths during the period of 7½ years! What a remarkable record!

Income:

The amount of contributions received during the year in review amounted to ₱176,125, giving an increase of ₱72,963 over that of ₱103,162 in 1964.

The income derived from our investments in stocks and debenture bonds considerably increased from ₱10,761 in 1964 to ₱30,904 this year. Of this income from investments ₱12,075 is in the form of stock dividends from the San Miguel Corporation and the Philippine Banking Corporation.

The total income during each year had tremendously increased: ₱16,613 in 1959, ₱22,070 in 1960, ₱116,282 in 1964, and ₱199,343 in 1965.

Expenses:

Operating expenses amounted to ₱17,827, but this is only 9% of the total income earned during the year as compared to ₱12,702, which is 11% of the total income in 1964. The expenses during 1965 for the management of the Society was comparatively low, although it was ₱5,125 more than the expenses in 1964.

Total claims settled during the year were ₱43,364 greater by ₱18,976 or 77.8% compared to ₱24,388 paid in 1964. All the death claims incurred were in the Group Membership Plan, and amounted to ₱42,250 which was promptly paid to the beneficiaries of 68 deceased members. It is noteworthy to mention that we did not incur any death claim on certificates issued under the Individual Membership Plan. Normally, claims as well as operating expenses are expected to increase with the continued expansion of the business. Nevertheless, we realized much savings in mortality.

The excess of income over expenses reached an unprecedented new high record of ₱51,769, which is ₱11,608 more than that in 1964. Approximately 50% of this excess has been alloted for distribution during the year 1966 as dividends among qualified members of the Society.

Dividends:

The members whose certificates were issued under the Individual Membership Plan and the pure endowment plan which were in force at least one year as of December 31, 1965, were given dividends amounting to ₱21,650. This is an increase of ₱5,830 or 36.8% over the amount given in the preceding year. Members under the Group Membership Plan were excluded from the distribution of dividends because the mortality experience among them was relatively high.

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Assets:

The portfolio of investments of the Society stood at ₱292,687 (acquisition costs) by the end of 1965 and their realizable values are ₱303,590. These investments are ₱124,714 more than last year's, and represent an increase of 42.4%.

The total assets of the Society of ₱25,402 in 1959 increased to ₱318,052 as of December 31, 1965, showing an increment of ₱292,905 or 1164.7%. It must be considered, however, that in 1959 the Acacia was just a struggling concern uncertain of the future that lay ahead. Today, the Acacia has solidly strengthened its foundation for a definite progressive trend of growth through the coming years.

The progress of the Acacia is of prime interest not only to its management but especially to the members of our fraternity who have always considered the yardstick of responsibility, soundness and dependability in its ability to meet promptly its financial obligations to the members. The Acacia looks forward to the substantial participation of the brethren of our fraternity who have not yet sounded out their willingness to join it either individually or as a group.

As the Acacia enters a new era of existence, we look back to the remarkable achievements of the past with pride and as a source of inspiration, and we firmly resolve to face the challenge of the future with determination. Allow me to take this opportunity of extending my profound gratitude to all the lodges and to the Board of Trustees and officers of the Acacia for their uncompromising trust and confidence bestowed upon me for the last seven years and for their fruitful understanding and continued support of the primary objectives of the Acacia.

To the future members of the Society, I extend to them the same invitation I have proposed during the past years — join the Acacia now. Tomorrow may be too late.

L. R. SALVOSA
President & Actuary

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WITH OUR YOUNG... From page 40

passing through the reception line where Master Councilor Rogelio S. Crudo, Reunion Committee Chairman Edwin C. Francisco, and Chapter Sweetheart Diana McFarland extended special welcome to faces long gone from the Chapter room. Seen signing the reunion registry were Bro. (and Dad) Julio F. Abarquez, HLOH, charter member and past chapter advisor; Bro. Antonio C. Gamboa, charter member; and Bro. (and Dad) Atty. Manuel S. Crudo, Jr. of the much talked about dynamic 1950's of the Chapter.

Of the five Chevaliers of the Chapter, three were seen at the presidential table — ever at the Chapter's service! Bros. Ruben T. Robles, PMC, Lysander E. Canlas, RD, and Victor K. Apostol, PMC could not be missed amidst the fraternal conglomeration with that coveted golden lanyard and medallion of the Degree of Chevalier.

Present as he has always been all these seventeen years was Ill Dad Manuel M. Crudo, Active Member and Executive Officer of the International Supreme Council, Order of DeMolay. He introduced the guest speaker for the affair: MW Serafin L. Teves, Grand Master of the Grand Lodge of the Philippines. △

Ecumenicity on the Move

We are continually impressed by the part which the University of the Philippines plays in putting into effect the ideals of ecumenity that is taking shape all over the world; thanks to the principles laid down by Pope John XXIII and Pope Paul VI. As the cradle of toleration, U. P., a public institution of higher learning, stands out as a lighthouse sending out its beams of light for all to see, to be guided thereby.

Last year, we reported that at a funeral service in the Catholic Chapel of the Holy Sacrifice, the officiating priest invited a Protestant pastor to say the benediction. This year, April 5, 1966, the two churches on the campus, the Chapel of the Holy Sacrifice (Catholic) and the Church of the Risen Lord (Protestant), put their choirs together to sing *The Passion According to St. John,* for the edification of the church communities. The presentation was, according to those who heard it, most impressive and ennobling.

Well-known professional singers were the soloists: Prof. Aurelio Estanislao, Prof. Andrea Ofilada Veneracion, Conservatory students Susan Lim and Noel Velasco. Incidentally, Mrs. Veneracion, daughter of MWB Macario Ofilada, PGM, is a member of the Order of Eastern Star.

Narrators were Rev. Felix Perez and Rev. Fr. Ben Villote, both of the Jesuit Order and Rev. James Palm, Pastor of the Protestant congregation. The joint choir was conducted by Prof. Flora Zarco Rivera, daughter and wife of Masons. Her husband, Bro. & Dr. Manuel Rivera, is director of the Masonic Hospital for Crippled Children and a member of High Twelve Lodge No. 82.

Significantly, the music was composed by a Mason, Bro. Johan Sebastian Bach, famour composer of organ music. He was church organist of a Catholic church in Austria, in early eighteenth century. At that time, Bro. Bach's Masonry and Catholicism were in harmony. Significantly also, this time it is apparent that the situation is returning.

NBM

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Department of Public Works and Communications
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SWORN STATEMENT
(Required by Act 2580)

The undersigned, RAYMOND E. WILMARTH, editor of The Cabletow, published monthly in English at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

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Editor

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Book I
1966

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Until December 31, 1966

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EPIGRAMS

The people who get the most kick out of life are those who kick the least.

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Children are not only a comfort to parents in their old age; they help them get there faster.

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If you do not have charity in your heart, you have the worst kind of heart trouble.

△

Every man has a chance to improve himself, but some just don't believe in taking chances.

△

Nothing is opened by mistake as often as one's mouth.

△

Intuition is what enables a woman to contradict her husband before he says anything.

△

Money talks as much as ever, but what it says today makes less cents.

△

Money will not help you get friends, but it will get you a higher grade of enemies.

△

He who teaches his child to be thrifty and economical, has already bequeathed him a fortune.